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ON THE FALL OF MAN.

IN our last No. we briefly considered the representations of Scripture, respecting the original state of Man. We are now to contemplate him in a very different light, even as a tempted, weak, and apostate creature. The account given by the sacred historian is to be found in the third chapter of Genesis; to which we refer the reader, with the request that he will peruse the following pages, with the passage of scripture, which we design to illustrate, lying open before him.—This will save room, which must otherwise be occupied by a transcript of the chapter.

Supposing the reader to have perused the passage, we proceed to consider, 1. The Tempter; 2. The Temptation; 3. The Penalty inflicted on the offenders. And in considering the whole record, we shall aim not to be wise above what is written; but, with all humility, to receive the information which it has pleased God to afford.

In the first place, then, we affirm that the tempter was the *Devil*. We learn from the scripture, that, between man and the Deity, there are orders of beings purely spiritual in their nature; of whom some revolted from God, and were cast out from heaven. One of these, is in a particular manner represented as the *Adversary*, the *Tempter*, and *Destroyer*. Of the truth of this statement, we have proof in the following passages: *Jude* verse 6. "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day." 2 *Pet.* II. 4. "For if God spared not the angels that sinned, but cast them down to hell," &c. *Matt.* xxv. 41.

“Then shall he say to those on the left hand, depart from me, ye cursed, into everlasting fire, prepared for the *Devil*, and his angels.” To these many quotations of the same import might be added. But it is unnecessary to prolong the discussion, by multiplying authorities where the evidence is so decisive. The general doctrine concerning the existence of evil spirits, will then be assumed as true.

In the next place, we proceed to show, that it was by the temptation of the Devil, that our first parents fell from the holy and happy state, in which they were created. In 2 Cor. XI. 3. The Apostle seems to fear least the agency of the same being, which corrupted Eve, should corrupt the Corinthians. His words are, “But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.” Compare this with 1 Cor. II. 11. “Lest Satan should get an advantage of us; for we are not ignorant of his devices;” and John VIII. 44. “Ye are of your father the Devil, and the lusts of your father ye will do—He was a murderer from the beginning, and abode not in the truth.” In Rev. XII. 9. we find these words, “And the great dragon was cast out, that *old serpent*, called the *Devil*, and *Satan*, which deceiveth the whole world, he was cast out into the earth, and his angels were cast out with him.” The same expressions occur in Rev. XX. 2. “The dragon, that old serpent, *which is the Devil and Satan*.” Here seems to be decisive evidence that the Devil was the tempter of our progenitors. Nor is it to be imagined that the ancient church was ignorant of the existence and agency of “this foe of God and man.” That they had this knowledge, appears from the book of Job, which is generally admitted to be as old as Moses.

But it may be objected that Moses does not give the least hint of any evil spirit. He only mentions a *serpent*. For it is universally admitted that the Hebrew in this place is to be rendered by that English word; unless the extravagant conceit of the learned Dr. Adam Clarke, that the animal was an Ouran Outang, be reckoned an exception. How then does it appear that the author of the Pentateuch intended that which later writers make him mean? In answer, we would recall to recollection the observation before submitted that the whole Bible was dictated by one and the same Spirit. Any explanation of a word, or sentence occurring in scripture, by an inspired writer is to be taken then as the authoritative interpretation. It is in fact the author himself explaining his own meaning. We are persuaded that this answer will be regarded as sufficient, by all who acknowledge the inspiration of the

scriptures. In addition, however, we would suggest the following considerations ; and to them we ask the reader's serious attention. They may appear strange ; but they are established by the best historical evidence. Idolatry, at a very early period in the history of man, became almost universal. The most ancient histories, poems, temples, and other monuments, prove the truth of this remark. And it is a surprising fact, that almost every where, a *serpent* was the symbol of the Deity worshipped by idolatrous nations. The name of the god raised in different nations : it was Opis or Dionusos, or K'neph, or Jupiter, Ob or Pytho ; but every where the symbol was the same. One of the most learned men of his own, or any other age, the celebrated Bryant, has afforded decisive evidence of this fact. In the *Analysis of Ancient Mythology*, [Vol. II. third edition, pa. 197] he has a treatise *De OphiolatRIA*, that is, concerning serpent-worship ; from which it appears that this form of idolatry originated in Chaldea, and spread thence into Persia, Syria, Egypt, Greece, and Italy, and was cultivated with very great zeal and ardour. Referring to the book for full satisfaction on this subject, we present an extract or two for our readers. "In the orgies of Bacchus, the persons who partook of the ceremony, used to carry serpents in their hands, and with horrid screams, called upon Eva, Eva. They were often crowned with serpents, and still made the same frantic exclamation. Epiphanius, and Clemens of Alexandria, supposed that the invocation Eva, related to the great mother of mankind, who was deceived by the serpent."—"In Egypt was a serpent named Thermuthis, which was looked upon as very sacred ; and the natives are said to have made use of it as a royal tiara, with which they ornamented the statues of Isis."—"It was mentioned in the *Octateuch* of Ostanès that in Persis and other parts of the East, they erected temples to the serpent tribe, and held festivals to their honour, esteeming them *the supreme of all gods, and the superintendants of the whole world*. The worship began among the people of Chaldea.—Sanchoniathan makes mention of a history, which he once wrote upon the worship of the serpent. The title of this work, according to Eusebius was, *Ethothion*, or *Ethothia*. Another treatise upon the same subject was written by Phœneydes Lyrus, which was probably a copy of the former ; for he is said to have composed it from some previous accounts of the Phenicians."—"The first variation from the purer Zabaism, that is the worship of the heavenly hosts, consisted in the *OphiolatRIA*, or worship of the serpent. This innovation spread wonderfully ; so that the chief Deity of the Gentile world was almost universally wor-

shipped under this symbolical representation.—‘This worship prevailed in Babylonia, Egypt, and Syria : from which countries it was brought by the * Cadmians into Greece. It made a part of all their mysteries ; and was attended with some wonderful circumstances. Colonies, when sent abroad, not only went under the patronage, but under some title of their God ; and this Deity was in aftertimes supposed to be their real conductor,” &c. It is worth while farther to remark that the Ophiolatry, as well as other species of idolatrous worship, was celebrated with rites of utmost extravagance, and most abominable licentiousness. We shall not pollute our pages, nor pain our readers by entering into any minute detail. No language can go beyond the enormity of the wickedness perpetrated under the pretence of religious worship. It was then not only well worthy of the high character of the Jewish lawgiver, but of the wisdom and goodness of God himself to introduce a pure ritual ; to enjoin a spiritual worship ; and adopt every measure consistent with man’s agency as a moral, and accountable being, to put down the foul, and monstrous evil of idolatry. Now, the scripture in several passages represents idolatry, as promoted by diabolical agency. The Devil is the god of this world. Idolatry is the worship of devils. And really it seems extraordinary that a serpent, or the image of a serpent, should so universally have been used as a symbol of that being, whom the heathens worshipped as a God. It seems as though the old Adversary was pleased to continue the use of an instrument, with which he had at first, with such disastrous success, made his assault on poor human nature. But however this may be, the particular manner in which Moses constructed his narrative, was admirably calculated to prevent the Israelites from falling into the serpent-worship, a species of idolatry, as we have seen, so prevalent through the East. Instead of telling directly, that the Devil beguiled Eve by his subtilty, and seduced her to break the divine command, he particularly mentions the instrument used by the tempter for this purpose.—And this, that while he informed his countrymen that the reptile, which the heathens worshipped as a symbol of their god, was employed for the ruin of the human family, he might excite an abhorrence of the prevailing and contagious idolatry of the age.

From the authorities collected by Bryant it appears highly probable that one particular species of serpent was used in this species of worship. What that was, we will not pretend to determine. It may be remarked, however, that this cor-

* *Serpentis eam venerationem acceperunt Græci. Vossius.*

responds very well with the phraseology of Moses as remarked by the Hebrew Critics. "Now," says he, "*the* serpent, or rather *that* serpent was more subtile," &c. as though he had reference to some particular serpent employed as the symbol of idolatrous worship. Regarding the passage in this point of view, it may be affirmed that Moses gave to his countrymen the full extent of necessary information on this important subject. All who have attended to the subject know how very extensively symbolical language was used in the early ages of the world; and how much of history, of politics, of religion was conveyed by the use of it. We may hereafter present to our readers some Essays on this important subject. We shall only observe here, that by mentioning *that* serpent, which was used as the symbol of the idol god, the Devil, Moses as clearly informed the Israelites, who was the agent engaged in this tragical event, as what was the instrument used by this wily adversary.

The facts on which we have built this whole argument are so established by historical evidence that there is no denying them. On the application which we have made of these facts we leave it to the reader to decide. It appears to us to be just; and we cannot but think that the almost universal practice of the heathen world in the earliest times affords corroborative evidence of the truth of this part of sacred history. At the same time we admire the wisdom by which the narrative of Moses is made subservient to his great and benevolent purpose of destroying idolatry and promoting the worship of the one living and true God.

In the agency of the evil spirit by which he made *that* serpent subservient to his purposes, there is, we acknowledge, a great mystery. We however will undertake to explain it, as soon as any one will explain to us the manner in which our own minds act upon our bodies, and our volitions move our limbs. Moses does not attempt any explanation, he simply states the fact; and this is all that he expects us to believe.

2. These remarks must suffice in relation to the Tempter. Concerning the temptation, we may remark that it was conducted with exceeding artifice. First an enquiry is presented. "Hath God indeed said, ye shall not eat of every tree of the garden?" This question might appear only as an enquiry for information; and yet might very easily suggest a doubt as to the goodness or justice of the prohibition.—Why is this restraint laid? What harm in eating of this tree, more than of another? The answer of the woman was such as to encourage the tempter to proceed. She leaves out the words, in the grant of the Almighty, which show the freedom and full-

ness of the gift ; adds to the prohibition, *neither shall ye touch it* ; and softens the threatening into a gentle caution, *lest ye die*. Here the artful enemy finds her prepared for a farther step ; and ventures directly to contradict the declaration of the great Lawgiver. “Ye shall not surely die,” said he.—And perceiving that this did not deter the woman from farther conference with him ; he proceeds, after removing fear, to excite to disobedience by promising benefit or pleasure.—“For God doth know that in the day ye eat thereof, then shall your eyes be opened ; and ye shall be as *God*, knowing good and evil.” These words were particularly calculated to excite vanity and ambition. The conversation here recorded was, most probably, held in sight of the tree appointed as a test of obedience ; and the tempter artfully took advantage of the impression which the *present* object was calculated to make. “And when the woman saw that the tree was good for food ; pleasant to the eyes ; and a tree to be desired to make one wise, she took the fruit and eat thereof, and gave also to her husband, and he did eat.” Thus, according to the account of scripture, was moral evil introduced into the world. We do not pretend to offer any reasonings on the subject. But we remind our readers that what is stated in the Bible, is presented in the form of historical fact. Any objection, then, advanced against the truth of this part of scripture, ought to go against the evidence of the fact ; otherwise, it is totally irrelevant. And the objector, is in all reason, bound not only to set aside the testimony of Moses, but all the evidence afforded by the early history, and prevalent superstitions of the world.

We shall only remark farther on this part of the subject, that the detail of the historian may be regarded as a lesson of great practical importance. By it we are made acquainted with *the devices* of Satan, and taught to be continually on our guard against him, “who goeth about as a roaring lion, seeking whom he may devour.”

3. We proceed to consider the penalty inflicted on the offenders. The natural effects of transgression, and the positive inflictions of divine justice, are to be considered under this division of our illustration. A few remarks, however, must suffice on the present occasion. By the natural effects of sin, we mean such as result from it according to the constitution of our nature, without positive punishment inflicted by the Sovereign of the universe. To pretend to ascertain and state these results in all their extent, would be arrogant.—What finite mind can comprehend *everlasting consequences* ? We all know, however, that shame, remorse, dread of punish-

ment, and dislike of God, result from the consciousness of transgression. And all these, it seems to us, are exhibited in the brief account given by Moses of the conduct of our first parents. Adam and Eve soon perceived, in part, the condition into which they had fallen. "Their eyes were opened;" they understood the loss of original righteousness; were conscious of irregular and unholy desires; and first felt the sense of shame. Impelled by this feeling they endeavoured to hide their external nakedness, and to conceal themselves from the presence of God. In the cool of the day they had, probably, been accustomed to present their stated adoration to the Lord their Maker; to perceive the tokens of his presence, and to hold delightful intercourse with him. But guilt made them cowards; and—precious fruit of newly acquired knowledge!—they thought to escape from the omnipresent God. Vain attempt! And foolish as vain! The trembling culprits are summoned before their holy Judge; and now we are to witness the event.

In the first place, however, mark the meanness, and cowardice of sin. The man, on being questioned, attempts to throw the blame on his *help-meet*, lately rejoiced in and beloved, as bone of his bone and flesh of his flesh. "The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat." The spirit of the woman is the same. She said, "The serpent beguiled me, and I did eat." Thus has it ever been with the sinful offspring of these first offenders. The disposition to excuse ourselves, and throw the blame on others, seems to have descended to the whole of the race. These excuses are vain; and the Almighty in awful justice proceeds to pronounce sentence.

And first he addresses the serpent. Ver. 14, 15. "Because thou hast done this, thou art cursed above all cattle, and above every beast of the field: upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: And I will put enmity between thee and the woman, and between thy seed and her seed: HE shall bruise thy head, and thou shalt bruise his heel." We have here a curse denounced against both the instrument and agent in the temptation. What change passed on the animal or reptile employed as the instrument we know not; nor does it concern our salvation to know.

Some who would be thought wise, have decided that it was unworthy of the majesty, justice, and goodness of the Deity to pronounce a curse upon the irrational instrument of Satan's malice. But let it be remembered that animals are in general, intended for the benefit of man; and provided this curse on that serpent could be of any advantage, it was no more

unworthy of God to pronounce it, than to appoint animals to be slaughtered for human subsistence. Now let it be recollected that in early ages there was a general prevalence of serpent-worship in the world; and it will be easy to see that the record of the curse pronounced upon the serpent might have a powerful effect in deterring the Israelites from that degrading and polluting species of idolatry. •

But according to the general opinion of the Commentators, there is in the words of the Almighty a meaning of much higher import. The Jewish Rabbins acknowledge that there is a great mystery here. We shall be able to unravel it, by adverting to some other passages of scripture. Isai. VII. 14.—“Behold a virgin shall conceive, and bear a son, and shall call his name Immanuel.” Compare with this the history of the birth of Christ in the first chapter of the gospel by Matthew; and the declaration of the Apostle John, in his first epistle, that “for this purpose the Son of God was manifested that he might destroy the works of the Devil.” These passages seem decidedly to show that, in addition to the punishment inflicted on this foul spirit for his apostacy, the mysterious personage, called here the *seed of the woman*, will bring terrible vengeance on him, for his seduction and ruin of man.

The sentence pronounced on the woman next claims attention; Ver. 16. “Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.” We have here a curse particularly adapted to the condition of the sex; and we find it abundantly verified in the history of that part of our species. In pain and sorrow they bring forth; and amidst all their imbecility and suffering, they are subjected to the humours and caprices, the authority, and often the tyranny of husbands.—Eve’s daughters have received this inheritance from her; and in its perpetuation, they show that they take part in the misery brought by sin on the first mother. It is worthy of remark that in no country, except where the religion of Christ, who came to restore the ruins of the fall, prevails, do women rise above the level of slaves. In christian lands this part of the curse is greatly mitigated.

After pronouncing sentence on the woman, the Judge turns to Adam. He, in the spirit of vain excuse, had said, “The woman that thou gavest to be with me, she gave me of the tree and I did eat.”—And now the Almighty says, “Because thou hast hearkened to the voice of thy wife, &c. cursed is the ground for thy sake,” &c. [Verses 17, 18, 19.] Here we see

the condition of man in his present state. In labour and sorrow, in the sweat of his brow and the perplexity of his heart, he is to procure for himself and his dependents, a subsistence from the reluctant earth—the earth, which cursed for the sake of man, is slow to produce corn and fruit, but abounds in thorns and thistles, and innumerable noxious plants, which choke the good seed, and render it unproductive. Here, too, the sons of men, in the descent of the curse, find themselves partakers with their first parents. It ought, however, to be remarked, that goodness is mixed with this severity. If the race were not impelled, by hard necessity, to labour for the support of life, much of the energy now employed in seeking subsistence, would be exerted in doing mischief.

Another consequence of the transgression, was the expulsion of Adam and Eve from Eden. When it was the law of their existence to find support by labour, they, of course, would be driven from that place, where was every tree “good for food.” But there is a reason assigned for this prohibition, which has presented great difficulties to many readers of the bible. [Verses 22, 23.] “And the Lord God said, behold the man has become as one of us to know good and evil: and now lest he put forth his hand, and take also of the tree of life, and eat, and live forever; therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.” *The man has become as one of us.*—Was the promise of the tempter verified? How can this declaration be made concerning poor fallen man? We say, in attempting to clear this passage, that the Hebrew word translated, *behold*, is often used as an interrogative; we would read then “Is the man become as one of us to know good and evil?” Is that state of wretchedness into which he has fallen the result of the tempter’s promise? This seems to us to be the idea—*And now lest he stretch forth his hand, and take also of the tree of life, &c.* Two ideas may be suggested by these words. 1. The tree of life was, as has been remarked, a sacramental pledge of that immortality which God had promised to man on obedience. Adam and Eve on eating of that tree, even after transgression, might conceive the vain hope that thus they should enjoy that life of which this tree was a sign, symbol or pledge—as many now imagine that the eating of sacramental bread and wine insures to them all the blessings which Christ has procured. To prevent this egregious mistake in our first parents, and the fatal security which it might produce, it was expedient to debar them from this tree. 2. Labour for support was the lot of man. While, however, he should have access to the tree of life, and of course to the

other trees of the garden, he would not toil for his subsistence; but thro' the whole of his days, would have recourse to the fruits of the garden—God, therefore, sent him forth *to till the ground*. This seems to us the proper import of the passage. And considering the purposes of mercy which had been intimated, we cannot but admire the goodness of the Deity, mingled with severity in the determination to exclude man from Eden, and present a formidable appearance, which should effectually deter him from approaching the tree of life.

Such, on the whole, is the view which we have taken of this mournful event: but perhaps it may be said, nothing is seen of the verification of the threatening, “In the day that thou eatest thereof, thou shalt surely die.” The remainder of this lecture will be employed in consideration of this subject.

It will be necessary here to advert to the words of the original. The Hebrew language employs a particle equivalent, in many cases, to the definite article as used in English. When this is placed before the word rendered *day*, the time is limited to the particular period specified: but when this particle is omitted, the same word is often quite indefinite in its signification. This might be shown by many examples. The passage under consideration may afford an instance. The terms of the threatening do not then necessarily imply an immediate infliction of the penalty. Again, the literal translation of the threatening, as in the margin of common family bibles, is, “dying thou shalt die.” As if the Almighty had said, by transgression thou shalt be placed in a dying state, a condition subject to death; and finally thou shalt die—shalt suffer the full extent of the threatening.

But what is the import of the word die?—1. It implies the separation of the soul from the body. [V. 19.] “For dust thou art, and to dust thou shalt return.” But is not the extent of the evil much greater than this? Let us consult scripture for the usage of the word. In Ezekiel xxxvii. 1, 14, a very affecting view is given of the moral condition of the Israelites under the similitude of a valley of dry bones. Luke i. 79, we read concerning Jesus Christ, that he came “to give light to them that sit in darkness, and in the *shadow of death*.” Eph. ii. 1—6, “And you hath he quickened, who were *dead in trespasses and sins*,” &c. Eph. v. 14. “Wherefore he saith, awake thou that sleepest, and *arise from the dead*, and Christ shall give thee light.” Col. ii. 13. “And you *being dead in your sins*, and in the uncircumcision of your flesh, hath he quickened.” I. Tim. v. 6. “But she that liveth in pleasure, is *dead while she liveth*.” These passages of scripture do evidently describe a state of the soul, usually and very aptly

denominated spiritual death. It has been defined to be, “that awful state of ignorance, insensibility, and disobedience in which mankind are by nature, and which excludes them from the favour and enjoyment of God.”

Again, we find in scripture such expressions as the following: Rev. II. 11. “He that overcometh shall not be hurt of the second death.” Rev. XX. 6. “On him the second death hath no power.” By comparing these expressions with others which occur in various parts of the bible, respecting the state of the finally impenitent, we find reason to believe that the term death is used to denote that state of everlasting exclusion from the presence of the Lord, and those never-ending sufferings, to which unpardoned sinners will be doomed. This guilt Adam incurred. His sin was attended with many and enormous aggravations. It involved direct rebellion, base ingratitude, and monstrous cruelty; it was committed against express precept, with warnings before hand given: it implied disbelief of God’s veracity, and faithfulness. We scarcely can conceive how any transgression could involve greater guilt. In the day of his disobedience he became subject to death temporal, spiritual, and eternal. Well then might the poet say of the forbidden tree that

Its mortal taste
Brought death into the world, and all our woe.

ON THE PLEASURES OF RELIGION.

It is a trite remark, that men are much more generally influenced by *prejudice* than by reason, in the adoption of their opinions. The remark is no where more fully verified than in religion. The baleful effects of prejudice are here witnessed, and its constant operation lamented, by every man who has made any exertion to promote the spiritual interests of his fellow-creatures. How often have the heralds of the cross retired from the pulpit to the closet, not with the voice of praise, and thanksgiving for the apparent success of their honest efforts; but to adopt the pathetic complaint of an ancient Prophet, “*I have stretched out my hand to a disobedient and gainsaying people!*”

“*The gospel is not after man.*” It contains nothing to flatter his pride, or console him in the indulgence of forbidden pleasures. A voice issues from the Cross of Jesus more terrific than the thunders of Sinai to the impenitent offender; who, judging of the influence of gospel truth on the minds of others, from its effects on himself, rashly concludes, that there

is no pleasure in religion. No pleasure in religion! How has the man arrived so speedily at this strange conclusion? From what premises and by what process of reasoning has he come to the alarming result? Religion gives him no pleasure, therefore there is no pleasure to be expected from it. But is he a partaker of the benefits of true religion? Has he voluntarily placed himself under the influence of its precepts, its promises, its examples and the prospects of futurity which it unfolds? Not at all. He has discovered through the medium of revelation, a small portion of the evils of his heart and life; evils which he yet desires to indulge, and therefore he feels hostility to a book, which professing to be dictated by the Spirit of truth, denounces the wrath of God against all ungodliness of men. It would be strange indeed, should the gospel whisper peace to him, or obtain his approbation. But suppose a person delivered from the love of sin, and translated into the kingdom of the Son of God; made partaker of that purity which the gospel requires, and instrumental in effecting in the hearts of those who embrace it in sincerity; is religion productive of no pleasure to him? Are the truths exhibited in the Gospel calculated to afford no consolation to the Believer? Is it a matter of no consequence to an accountable being, what is likely to be his condition in a future state? Can any one who reflects at all, be entirely without solicitude, respecting his duties, in the present life, and his prospects in the life to come? Suppose that the mind of an individual has been engaged in serious reflections on the state of man in this world and his future destination—clouds and darkness rest on these subjects—uncertainty and doubt perplex him at every step, until, by the providence and grace of God, he is made acquainted with the fundamental articles of the gospel of Christ. Here a solution is found for every difficulty. God can be just and yet justify the sinner that believes. Man is indeed in a fallen, a degraded and miserable condition; he has fallen by his iniquities, and is in himself helpless; yet he need not despair. A Saviour has been provided who is *able* and *willing* to save—to save to the uttermost all them that come to God by him. The prospect of pardon—of acceptance—of eternal life—the hope of obtaining these favours through the channel of a Saviour's love—the contemplation of the love and mercy—the holiness and justice of God exhibited in this astonishing device, have excited the admiration of angels, and certainly ought to afford the most abundant consolation to the redeemed sinner. If the acquisition of knowledge, and the contemplation of truth constitute the noblest employment of man; and if he be formed to derive his highest pleasure from the

exercise of his intellectual powers on subjects which are in themselves of the highest dignity, and at the same time most closely connected with his best, his eternal interests ; it must follow, that he who has been enlightened to discern the ‘ *glory of God as it shines in the face of Jesus Christ*, has thereby been introduced to a source of rational pleasure which as far transcends all earthly delights, as the heavens are higher than the earth. If the astronomer who has counted the stars and measured their distances without devout affections, for the character of Him, whose glory is manifest in these his works, is with propriety pronounced a *madman* ; what epithet can be used to designate the stupidity of a being whose heart would not kindle into a flame of rapturous joy on the contemplation of the glories exhibited in the method of salvation through the cross of Jesus Christ ?

Who, that has not been, by some sad calamity, divested of the common feelings of humanity, can peruse the history given by the Evangelists, of the life of Jesus—of the patience, meekness—benevolence, zeal, and every virtue which shone in his conduct ; without emotions of indelible pleasure ? Here we are no longer amused with vague theories of virtue.—She is no longer descried as an object at an immense distance from us ; but embodied, and tabernacling among us in a visible and tangible form, she warrants us to hope for the possession of her rewards. The contemplation of the character of Jesus Christ is, in itself, calculated to afford a high degree of pleasure to a virtuous mind ; but this satisfaction must be much increased by the hope which the disciple of Christ is authorized to cherish, that, by the grace of his Saviour he shall in due time be perfectly assimilated to his image. He has the pleasure of hope ; of that hope which is as an anchor to the soul, both sure and steadfast. He anticipates a period when, admitted into the immediate presence of his God and Saviour, he shall see him as he is, and be made like him. This hope manifestly had a powerful influence on the minds of christians in former times.—“ They took joyfully the spoiling of their goods knowing in themselves that they had in heaven a better and an enduring subsistence.”—The christian’s hope is not conjectural, vague or uncertain. It rests on the promise and oath of God himself ; his promise and his oath given to administer strong consolation to his people.

Of the pleasures enjoyed on earth, a very considerable part arises from the anticipation of future good. There is no person who has so completely attained the objects of his desires as to leave no room for anticipation ; and were it not for the influence of hope, they who have been most prosperous in

effectuating their plans, would be miserable indeed; but as men advance, hope brightens the prospects before them; and they are happy, not so much from the good at present possessed, as from that which they flatter themselves with the assurance of possessing hereafter. These expectations are indeed generally very delusory, when the good expected is of a temporal nature. Often is the fond expectant sadly disappointed, and his high expectations leave him in chagrin. While the delusion lasts, however, he is happy in proportion to his estimation of the importance of the object held in view, and his certainty of possessing it. Behold now the expectant of heaven: the disciple of Jesus Christ! His object is worthy of his pursuit. His anticipations of felicity cannot rise too high—his confidence that he shall enjoy that felicity cannot be too strong, whilst his hopes rest on “the foundation of the apostles and prophets, Jesus Christ being the chief corner-stone.” He hopes for an inheritance undefiled and everlasting, and he has already received an *earnest* of it. He is at present a *stranger and sojourner* on the earth; but he has his father’s house in view; every step brings him nearer home; and as he advances his prospects brighten, he forgets the trouble of the journey; and presently may be heard to say, “I have finished my course—henceforth there is laid up for me a crown of righteousness.” In the mean time he derives, not a small degree of pleasure from a friendly intercourse maintained with his companions in the way of life. He enjoys fellowship with the saints; he loves them with a pure heart fervently, and whilst he partakes, with them, of the provisions dispensed by their heavenly Father for the benefit of his children; and sympathizes with them in their sorrows, he often anticipates the approaching hour, when

“In such society as this
His weary soul shall rest.”

When, with all the sanctified, he shall appear in the presence of his Redeemer to ascribe to him in songs of praise the glory due to him who redeemed them by his blood from all nations, and shall then have made them kings to reign with him forever.

Yes, true religion extends its influence to the social affections—delivers from selfishness, from pride and envy—expands the heart with universal benevolence; in a word, it forms the disciple of Christ, into his image, and gives him the *mind* that was in Christ. They that are conscious of such a change, no longer enquire “who will shew us any good.” They will be satisfied when they awake in the likeness of their Saviour, and with pleasure they wait for his approach and anticipate his plaudit.

ADJUTOR.

*The fourth Address to the Society of Enquiry,
on Missions.*

The sentiments entertained respecting the religion of Jesus Christ by his disciples are not merely speculative ; they are also practical ; they are the spirit of a course of united exertions to diffuse among mankind the blessings of that religion. The love of theory and of speculation has indeed been often indulged in reference to truths of vital importance and mingled something of its false glare with the pure light of revelation. Such, however, is the solemnity of the subject, and so great the magnitude of the interests it involves, that when it is considered with due regard, all that is visionary in the imagination is chastened into sobriety, and all that is lofty is humbled ; and every disciple comparing spiritual things with spiritual, is taught as the truth is in Jesus ; and rejoicing in that truth endeavours to display its excellence and unstudied graces. The spirit of philosophy, in a case where humility is the proper attitude of the soul, and faith is called on to make its utmost effort, is rebuked by the power that silenced the heathen oracles.

The selfish principles, too, whose operations are so powerful in reference to objects of a temporal and perishable nature, discovers this to be holy ground. It finds no aliment, it expires in the atmosphere of the spiritual world ; for there, the soul becomes the seat of an expanding benevolence, which, like the love of God, extends to all the human family. As this affection arises to a paramount influence in the heart it subdues, and subduing, expels or restrains all unholy passions that conspire at once against the peace and moral order of the individual bosom and of society at large. It overlooks with noble neglect party distinctions ; it feels not sectarian collisions, but is felt by them in its pacific, harmonizing power. And, merging all that is opposed in unessential forms, and all that is harsh in controversy and bitter in feeling, in the flowing tide of its charity, it casts a solemn regard on every thing that bears the character of importance, and gathers to its embrace all that is exposed and wretched and ready to perish in lapsed human nature. The friend of God is the true Philanthropist ; and the streams of beneficence that flow through the world issue from the living fountain that grace has opened up in the renewed heart. In proportion as the contemplation of the Deity in the varied displays of his grace and glory, excite in his soul the elevated and holy affections of adoration and love ; and in proportion as the unfolding mysteries of the cross attract and bind him to the service of Emanuel, does his

bosom glow with intense desire to see his fellow men rescued from the ruins of the fall, and raised to the rank and privileges of the sons of God. To these contemplations we should address ourselves; these attractions and bonds should we endeavour to feel, if we desire the spirit of the station to which we are called in the church. The genial warmth thus excited, like the caloric in natural respiration, is essential to spiritual life and activity. This must animate us, if, when the world demands of us, what do ye more than others? We would not have our cheeks to burn with the blushes of shame; if we would not be exposed to the accusations of a guilty conscience; this must animate us, if we would not bear with trembling the demand reverberated from heaven, what do ye more than others! The religion of a private christian must be sincere, spiritual, unyielding, however pacific; and however humble, aspiring to the heights of glory. He may not sigh for the needy and perishing, and yet, if he has the opportunity, withhold his hand from the administration of relief. He may not inactively weep over the distresses of those whom the hand of heaven has afflicted—He must arise and visit, with sympathetic heart and liberal hand, the fatherless and the widow, in their affliction. The principle illustrated in this scriptural example is of unlimited extent, of universal application. And if such be its bearing on private persons, what aspect must it turn on those invested with public office? Christianity requires that the piety of the latter should be as far superior to that of the former as their station is more exalted; as far superior as their sphere of usefulness is more extensive, and their responsibility clothed with a more awful character.

At a time when there is but little evidence exhibited of progress and of liveliness in religion, it becomes every friend of Zion to lay it to heart. The aspect of things among us and around us to considerable extent is rather gloomy and discouraging. Although the external array of divine worship has in general an imposing order and decorum; although the eye of the audience be, now and then, suffused with the tear of sensibility, and the countenance elevated and brightened while the visions of the glory that encircles the throne of the Eternal and irradiates the crowns of the redeemed, are unveiled by the hand of a strong imagination; yet that external array is not an emblem of the moral order that reigns in the affections; that tear is soon wiped away by the hand of worldly pleasure; and those visions too soon vanish leaving not a wreck behind. With few exceptions it may be affirmed, that no voice of the relenting sinner salutes the ear

with its solemn interesting inquiries ; no wretch trembling on the verge of ruin flings back an anxious look and throws out his imploring arms towards the bleeding cross. And seldom does any one display, in the reformation of the doings that accomplish his character, the evidence that the convictions of religious truth are enlightening his understanding, and penetrating his conscience, and controlling, in their every exercise and bearing, the predominant affections of his heart. I do not, indeed, believe that human nature is deteriorating ; but on the contrary that it is rising to a higher degree in the scale of rational and moral dignity. And this improvement is to be ascribed to the meliorating influence of christianity—an influence whose universal diffusion is the reign of the Prince of Peace on earth. But it is evident to all who are acquainted with its genius and its history, that it is now far from possessing that prosperity which it is destined to enjoy : for the time is advancing when its throne shall be erected in every heart, and its triumphs shall dwell on every tongue. If the best interpreters of prophecy be not greatly mistaken, how rapid must be its progress during the intervening years ! And by whom shall Jacob arise ? Who will stretch forth his hand to demolish the idols of the heathen ? Whom does the Lord summon to dispel the darkness that rests on the face of the world, and to proclaim salvation to the ends of the earth ? His aged servants who are worn out by the labours of many a long summer in the service ? Yes, even they must spend the remnant of their strength in the field of the church militant ; it shall be renewed, to fail no more, amidst the plaudits of the church triumphant. But especially must the young and vigorous and ardent stand in the posture of readiness, saying, Lord what wouldst thou have us to do ? and not disobedient to the heavenly command, and strong in the grace of Jesus Christ, go forth to exercise watchfulness and self-denial, to bear labours and fastings and persecutions, and by their doctrine and example to enlighten them that sit in darkness and bring them to the asylum of the perishing.

Long has the cry been sounding through the church that the standard of personal piety, and of ministerial service ought to be raised, and raised many degrees. And the fact is too palpable to be denied. There are, indeed, in the service, men of heavenly mould ; preachers whose whole field of view is filled by the value of one immortal soul, and who would strive and agonize for its salvation. All the Whitefields, with their thousand converts, have not gone to the embrace of the Saviour whom they preached ; all the Spencers are not yet arrayed in their robes of spotlessness ; nor have

all that might be compared with the Father who is said to have thundered in his preaching, and lightened in his life, exchanged the cross for the crown, and the warrior's sword for the palm of the conqueror. Yet the general deportment of the christian does not indicate so fully as it should, that he has "been with Jesus" drinking deeply of his spirit and studios of conformity to his example. Nor does the uniform tenor of the minister's private life bear those distinguishing characters of sacredness and sensibility to the interests of the church and watchfulness for souls, that accord with the solemnity and pathos and sublime dignity of the pulpit. There is however a possibility of maintaining a more complete harmony between the public and the private duties of religion. Having entered the sanctuary as your refuge, and being bound by the cords of love to the throne of God, from the eminence on which you stand, and in the strong light that reveals to you all that is awful and alluring in the coming but never-ending ages, you may receive the impressions of the magnitude and responsibility of the enterprize in which you are about to engage. Can you, in these circumstances, summon your spirits to the effort of surveying, in all its extent and grandeur, the device of man's redemption; and see that the Lord of the universe, becoming incarnate, has entered the lists with the powers of rebellion who accomplished our ruin, and maintained even with Him the daring strife lest He should atchieve our recovery; and that, in the finishing of his work, he humbled himself to shame and agony and death; and that you are summoned to the perilous honour of being his ambassadors, to unfold the mystery of his love and to press the obligations of his law; and not find your conceptions dilated with a kindling majesty, and your sensibilities awakened to a degree unknown before! When, after solemn reflection on the final destiny of the ungodly, you take a deliberate view of the thousands within your reach, who to the eye of sense appear to be living persons, many of them too, upright, benevolent, amiable; but to the eye of faith, are ghastly skeletons, languishing under the grasp of spiritual death; what emotions are excited in your minds! Every one of them has a soul more valuable than worlds, and destined to survive them. It once bore the image of the Deity. It is still great, though in ruins. The world was designed to be its temporary abode; the heavens its home. For its advantage, during its probation, time is measured; and eternity shall be the date of unchangeable destiny. But see! Its full value is written in the blood that was shed for the remission of sins. Can you, by any exertions,

be instrumental in its rescue from the vaults of despair, and in its advancement to the presence of God and a seat among the blessed? Perhaps then an additional degree of care and watchfulness may result in the glory which another ransomed sinner will bring to God. But why limit the Holy one of Israel? Numbers may believe and obey, and be jewels in your crowns of rejoicing forever. Oh! will you not, with all the energies of inexpressible solicitude, endeavour to bear them with holy violence to the House of mercy, that the great Physician may restore them, by a word or a touch, to life and light—to spiritual life, and to the light of the divine regard.

But who is sufficient for these things? When the various and all-important duties of his office rose to the view of an inspired Apostle, they poured into his soul a trembling anxiety compelling this exclamation. And were we more under the influence of this holy feeling, we should go oftener and with more engagedness and fervour of entreaty to the mercy seat. Our expiring lamps would oftener, at the midnight hour, leave us studious of the Holy Bible than of the most ingenious speculations, and most masterly reasonings, and important records of man. Sacred literature would possess more engaging charms; not merely as gratifying a cultivated taste, but also as subservient to our designs of “instruction in righteousness;” of honouring God by illustrating his word. Our conscience would ever be alarmed when our chief delight consisted not in the most heavenly part of our employment. And all undue elevations of spirit would be repressed and overawed by the awakening reflection that we must render an account to God in the day of retribution, for the loss of every soul that we might, by greater fidelity and diligence, have been instrumental in saving. Here again recurs the question “Who is sufficient for these things?” Irresistible is the evidence of personal imperfection, of personal inability even to think any thing as we ought. But from the Bible, the blessed source of unnumbered consolations, is derived the assurance, that, “through Christ strengthening us, we can do all things;” that “our sufficiency is of God.” What encouragement is furnished by this assurance to those who are about to enter upon the arduous and noble service. To you especially, dear brethren, who will probably unite with us no more in our societies, literary and religious, but before we convene again will be sent forth into a benighted and ruined world to preach the everlasting gospel; to you especially the consolation will be precious. When you shall see the most evident tokens that the pleasure of the Lord

is prospering in your hands, it will excite in your bosom a glow of gratitude to him for making you the messengers of salvation to sinners. And when your fondest expectations shall be blasted, and they whom you imagined to be exalted to heaven, are before your eyes, thrust down to hell, it will be greatly needed, and it only can support your sinking spirits. And what a balm will the assurance of all sufficient grace be to every one who shall painfully and tenderly study and pray and labour for the flock entrusted to his care; whom no gales of popular applause can enliven, whom not the music of the heavenly harpers can soothe, while he sees that flock scattered and languishing and exposed to every savage invader. The fact, that the most acceptable and useful are only instruments with which the work is accomplished, reduces all the sincere and faithful to the same degree in the scale of merit. A preacher may come before his audience, and though his talents be moderate, his manner plain, and his knowledge not extensive; yet, by the blessing of God on his labours, religion will revive, and sinners learn to bow in humble adoration before the throne of grace; and strangers will come to see the happy change. When another ascends the sacred desk, and in all his intellectual greatness, and in all the pathos of moral sentiment, and clearness and force of scriptural truth, wields some mightier topic of divine vengeance or mercy, of Emanuels sufferings and glory, of man's present state and his future destiny; the corruscations of his fancy may delight; the thunder of his eloquence may overawe: but the quickening spirit only can impart that more than electric influence that moves and melts, that transforms and saves.

For the Virginia Evangelical and Literary Magazine.

ON MAXWELL'S POEMS.

About two years ago a small volume fell into my hands entitled "Poems, by William Maxwell, Esq." Knowing the author to be a native of my own beloved Virginia, which had hitherto made a poor figure in poetry, I opened the book with more than common interest; with a mixture of wishes and hopes and fears, amounting to strong solicitude. These poems gave me much pleasure at the first reading. And after repeated perusals of them since that time, though I cannot say they are every where faultless, they please me still. In the mean while, I have heard them spoken of now and then in a manner I did not like; and am confident they are much less known in the district of country where I live than they de-

serve to be. Let me be indulged, then, in attempting to bring my fellow citizens more extensively to a participation of the pleasure which the poems of Mr. Maxwell have afforded to myself.

Of criticism as an art, I know very little; of the trade and mystery of a reviewer, nothing. But I trust I have some particle of capacity for distinguishing and enjoying good poetry; such as wafts the soul away from "this work-day world" to the sweet regions of fancy; or melts the heart into tender feeling, and fills the eye with delicious tears. Such, according to my experience, is much of the poetry of Mr. Maxwell.

With all my concern for the reputation of "the Ancient Dominion" in regard to her literature, as well as every thing else that is truly useful and ornamental, I shall never ask any one to admire a meritless production on the ground of its having been manufactured on our own soil, or to prefer such a work to a better one from abroad. But I must protest, with all earnestness, against the absurd and anti-patriotic prejudice which denies literary excellence, beforehand, to every thing which has not crossed the Atlantic, and disdainfully flings aside the effusions of native talent without a fair examination. Surely it may be considered as a settled point at this day, that, though our education is in an imperfect state, there is no region of the globe on which Heaven has bestowed the gift of genius more liberally than on Virginia. Let us not undervalue the precious boon. Let us cherish and cultivate the powers with which we are endowed; and let us expect that great things will result from their diligent and faithful exertion.

The poems under consideration are so many in number, and so very miscellaneous in their subjects, that few remarks can be made which will apply to them generally. The first, however, is that they are not only free from all that is profane and corrupting, but animated with that spirit which becomes a man of piety and virtue. The cause of christianity, pure and undefiled, appears to lie near the poet's heart; and he loses no fair opportunity of rendering his homage to the gospel. I know, indeed, that all this would never make dullness interesting, nor ought to save it from oblivion. But I know also that where an opposite spirit is exhibited, where the poison of infidelity or licentiousness is infused, no power, no brilliancy, can redeem a work from the condemnation of God and of all virtuous readers. My next remark is that these poems are characterized by a rich vein of sound good sense. The author commonly aims to instruct while he pleases

us ; and he is successful in his aim. Even in his most playful moods, he reminds me sometimes of Cowper by his care to throw in gracefully some useful sentiment. I observe again that the poetry of Mr. Maxwell possesses that vital, affecting influence upon the imagination and the heart which is the sure indication of genius. He seizes and keeps the attention, and carries the feelings of his reader with him in all his excursions. He inspires us with his own indignation against vice, his own contempt of folly, his own sympathy with human joys and sorrows. As to the versification, which is also very much diversified, according to the variety of his subjects, it appears to me to be remarkable for its easy flow, and its perspicuity ; with as much smoothness as a sound, unsophisticated ear will be likely to desire.

But instead of multiplying these observations, I would rather illustrate their justness by filling as much room as can well be allowed me with extracts from the poems. They shall be given in the order in which I find them in the volume.

The following are from the *Elegy to the memory of the Rev. Benjamin Grigsby*.

“Him too in vain the dying saint requires,
While life still ebbing from her breast retires.
Alas, to other worlds, untried, unknown,
Her trembling spirit must depart alone ;
No pious friend her sinking heart to cheer,
To calm the doubt, to wipe away the tear,
To whisper hope, the failing hand to press,
And soothe poor nature in her last distress.” [p. 22.]

“Yet let me call to mind the blessed end
(If my poor heart will let me,) of my friend :
And oft remember, with no earthly pride,
True to his Saviour, as he liv'd, he died.
O how triumphant is the Cristian's death !
Theme for the rapture of a seraph's breath.
Unmark'd perhaps by thoughtless man, he dies ;
But dear to God, and precious in his eyes :
Angels, unseen, attend his dying bed,
And lay the pillow for his failing head ;
Grace, brightening to the last, reveals her beams,
And soothes his slumbers with inspiring dreams ;
Faith wipes the human tear that fills his eye
For friends and kindred that stand weeping by ;
And hope discovers through the parting gloom
A bright eternity beyond the tomb.” [p. 24.]

It seems to me that every serious reader of the above passages must wish to see the entire poem from which they are taken.

The next piece, *the Bards of Columbia*, is of a quite different cast ; humorous, satirical, and amusing in a high degree. For instance :

“ Yet courage, man, for Scriblerus commends,
And has your merit at his fingers' ends :
'Tis very pretty now,—extremely fine—
One, two, ten syllables in ev'ry line !
Besides, these rhymes come in so very pat,
It is not ev'ry one can write like that.
And then to make you hang yourself at once,
He couples you with some notorious dunce ;
Nicely divides the laurel branch in two,
A twig to Noddy, and a twig to you.” [p. 32, 33.]

“ Greece lov'd the Muses, and their flow'ry lays,
Her sons were only covetous of praise ;
And thus she nourish'd her poetic throng,
To charm her groves with many a grateful song.
Columbia's children, only bent on gain,
Neglect to cultivate their rhyming vein.
'O give us money, money, is their cry,
We can grow wise and witty by and by.
Give us but sailors' rights, and a free trade,
No more embargoes, and our fortune's made.'
Then off they dash to marry for their lives ;
They think they're men as soon as they get wives ;
(In truth the girls are charming, I agree,
As charming as the muses, it may be :
Though why not woo them both at the same time ?
Or why should marriage spoil our taste for rhyme ?)
And thus it is that ev'ry head-piece teems
To hatch a thousand visionary schemes,
And take out patents for its whims and dreams.
Go now, sweet bard, and charm these sons of wealth.
Persuade them rhymes are sov'reign for their health :
Alas, the adder cannot bear the strain,
And the sweet charmer tries his song in vain.” [p. 40, 41.]

But I must hasten on to the poem which is my favourite of the whole collection ; *Wolcott, an Elegy*. The subject is certainly, in itself, one of the best adapted in the world for elegy, that pensive, melancholy poetry which so deeply wounds and

yet so irresistibly fascinates the heart. The author commemorates the reverend, departed friend who had been his preceptor in his early years; and the delightful scenes, distant, and never to be revisited, where those years of childhood were spent. I wish I could present this piece entire to the reader; but I must limit myself to a few paragraphs.

“Here, led by Heav’n, a happy child I grew,
 Fresh as the wild-rose in the morning dew;
 The bird that caroll’d on the hawthorn by
 Less gay, and scarce more volatile than I.
 Then oft the groves and solitudes around
 Bore witness to my lyre’s unskillful sound;
 So soon I felt the darling passion strong,
 And lisp’d the feelings of my heart in song.
 I knew the merry mock bird’s fav’rite tree,
 And dear enough his wild wood-notes to me;
 I aim’d no death against the robin’s breast,
 The sparrow twitter’d fearless on her nest;
 Young as I was, a visionary boy,
 I felt a sympathy with nature’s joy;
 And **WOODWARD**, happy as myself the while,
 Look’d on, and own’d my pleasure with a smile.
 Not his the brow of dark forbidding frown;
 With graceful ease his spirit would come down.
 To share my childhood’s inoffensive play
 With useful freedom, profitably gay;
 Pleas’d from his graver studies to unbend,
 And lose awhile the master in the friend;
 To win and guide me still his constant view,
 At once my teacher and my playmate too.
 Thus, all unknown the anxious cares of man,
 How fair the morning of my life began!
 My head unburden’d with Ambition’s schemes,
 Light all my slumbers, innocent my dreams;
 Too sweet the scenes my playful fancy drew,
 And Hope half whisper’d, ‘you may find them true.’
 Stay, rude Experience, hear my pleading sigh,
 Nor bid these visions of Remembrance fly;
 Why wake the dreamer from his smiling sleep?
 Why wake the dreamer to be wise and weep?”

[p. 47, 48, 49.

No reader, I believe, will wish me to have shortened such a quotation. Let us take another.

“Fair was the scene when Sunday’s smiling ray
 Call’d the good villagers to praise and pray;

When up the hill in order they repair
 To join their pastor in the house of prayer.
 The sober matron, in her russet best,
 Her little infant smiling at her breast ;
 The blooming maid—her eyes are rais'd above—
 Her bosom sighs, but not with earthly love ;
 The swain, unconscious of his resting plough,
 And free to seek a nobler service now ;
 Forgot alike their labours and their sports,
 They meet their Maker in his earthly courts.
 Away with earth !—I see the preacher rise ;
 And hark, he speaks ; a message from the skies ;
 No poor ambition, void of grace and sense,
 Betrays his tongue to gaudy eloquence.
 He scorns the tricks of vain theatric art,
 That catch the eye, but cannot cheat the heart.
 Warm, but yet prudent, is his temper'd zeal ;
 He feels himself, and makes his hearers feel."

[p. 52, 53.]

Before we leave the scene, let us drop a sympathising tear
 with the pastor's widow.

"But where is she, the partner of his heart ?
 Perhaps in some recess she mourns apart.
 Ah no ! she would not linger here alone ;
 Spoil'd is the nest, the wounded dove has flown.
 And whither, whither will the mourner fly ?
 Who now will kiss the sorrow from her eye ?
 Her father's hospitable home is near,
 And friends and kindred shall embrace her there ;
 And she shall feel the solace of their love—
 But sigh for him whose spirit soars above." [p. 57.]

The following stanzas conclude a charming poem entitled
 "*the Resolution.*"

"But Religion now found me astray,
 All languid and fainting with care ;
 She rais'd me at once as I lay,
 And sav'd me from cruel despair.
 'O quit this dark valley of wo,'
 She said with a whisper of love ;
 'If you would be happy below,
 Set your heart upon heaven above.'
 Farewell now, ye passions of earth,
 Too little, too base for my heart !

Ye have led me astray from my birth,
 It is time for you now to depart.
 I have wasted the fairest and best
 Of the hours that my Maker had giv'n;
 Then Oh! let me husband the rest!
 Henceforth I live only to Heav'n." [p. 81, 82.]

The latter part of the volume consists of what the author calls *Lyric Notes*. They are little things; but generally elegant and pleasing. Take the following allegory, illustrating the search after peace of mind, as a specimen. It is in my view, eminently beautiful.

THE DOVE.

"O tell me where the dove has flown
 To build her downy nest;
 And I will rove the world alone
 To win her to my breast.

I sought her in the rosy bow'r
 Where Pleasure holds her reign,
 And Fancy flies from flow'r to flow'r;
 But there I sought in vain.

I sought her in the grove of Love,
 I knew her tender heart;
 But she had flown; the peaceful dove
 Had felt the traitor's dart.

Upon Ambition's craggy hill
 The pensive bird might stray;
 I sought her there, but vainly still—
 She never flew that way.

Faith smil'd, and shed a tender tear
 To see me search around:
 Then whisper'd, 'I can tell thee where
 The bird may yet be found.

By meek Religion's humble cot
 She builds her downy nest:
 O! seek that sweet secluded spot,
 And win her to thy breast." [p. 167, 168.]

I entertain a hope that the remarks and transcriptions which I have made, may induce some of the lovers of poetry

to read Mr. Maxwell's volume, who have hitherto deprived themselves of that pleasure by their negligence, or their prejudices against our domestic literature. At any rate, I have paid my humble tribute of thanks, though late yet sincere, to the author for the gratification which his book has afforded me. And with this book in my hand, I will no more suffer the assertion to pass in silence, that Virginia has not yet produced a poet worthy of the title.

MELANCTHON.

ON THE CHRISTIAN DISCIPLINE.

The christian discipline has already received an attention due to its importance. In the aggregate and in its details it has been amply discussed by every variety of character;—by the weak, the ignorant, the learned, the ingenious, the profound. But a subject so vast may yet admit new views and further illustration. As a lowly specimen of what may be done in this way, should those capable be stimulated to attempt, the following desultory remarks are submitted with, it is hoped, a just diffidence. We are aware of being wholly inadequate to the undertaking, and that we are rendered still more unfit by the debility and distraction superinduced by sickness. We are not however deterred. If nothing be attempted, nothing will be accomplished. Without presuming on any merit, somewhat of novelty may enter into our remarks.—The remarks themselves are suggested by those passages of scripture, which define the business of the sacred office and enjoin its exercise; or by what is frequently designated as the Apostolic Commission.—These passages present to the mind's eye a comprehensive view of the whole field of Christianity.—Its entire delineation is a task too mighty, too arduous, to be attempted. Conscious of inability; and not unmindful of the limits resulting from a periodical publication, we dare only attempt to sketch a few detached outlines; and these faintly traced. To render them more vivid by the aid of superior, nay celestial light, we would avail ourselves of the the corresponding passages of scripture, placed so in contrast, and exhibited in such characters, as to draw and engage the corporeal and intellectual eye to contemplate, with fixedness and attention, the view at once minute and comprehensive, which they present, of what we design should be the principal object in our subsequent discussion.

"Go ye therefore, and TEACH all nations; baptizing them in the NAME of the FATHER; and of the SON; and of the HOLY-GHOST; teaching them TO OBSERVE ALL things, whatsoever I have COMMANDED you:

—and—

lo I am with you alway even unto the end of the world." Mat. XXVIII. 19. 20.

"Go ye into all the world, and PREACH the Gospel to every creature.

He that BELIEVETH, and is BAPTIZED, shall be SAVED; but he that believeth not, shall be DAMNED." Mark XVI. 15. 16.

In these two passages will be recognized our Lord's last address to the *Eleven*. Brief is its record. Its importance is assured by the dignity of the Speaker, the solemnity of the occasion. Nothing idle, trivial or unnecessary may be presumed to attach to it. From incidents not uncommon in his life, our Lord took occasion to compress all the law and the prophets into one brief precept,—to reduce the whole variety of human duties to the measure of one short golden rule. Hence it might be inferred, that, on this singular and great occasion, when about to terminate his accustomed intercourse with his disciples, he would condense, in his last address, the sum and substance of all that he had previously taught and enjoined; and impress indelibly on their minds what it was most important for them to know, and for him to communicate. Their part in what he came to accomplish;—their office, with reference to the appointed discipline, in establishing his *kingdom of grace*, in furthering the SPIRITUAL reign of the Messiah, is the obvious and prominent object of the address. The integrity of this discipline, the spirituality of this reign, so comprehensive, so elevated, yet concisely stated, should seem to be the most important topics for illustration and discussion. Yet how short of this, how differently do many think. Misled by insufficient authority, enslaved by prejudice, or busied with signs and their circumstances, exclusively and in utter disregard of what is signified, they apprehend some of the words in a sense opposed to the spirit and general purport of the passage, and so as to lead to a trivial and unwarranted interpretation, if not to a direct absurdity. Thus a single incident, that occurs on instituting the state of discipline, fugitive in its nature, and of short duration; or rather the *matter* and mode, by which this incident is manifested to our senses, has had from many an importance and consideration, far greater than is given to the essentials of christianity;—to faith, repentance and obedience. Judging ourselves not exempt from similar delusion, we would guard against it. We would yield to former expositions a decent respect; not a slavish adherence.—And in what may be farther advanced, as deduced from the transcribed texts, we would understand them in that plain and obvious sense,

neither strictly literal, nor mystically refined, which, consisting with the general tenour of scripture, may be warranted by the ordinary laws of analogy and just interpretation; especially in their application to scripture language.

To ascertain, as we best may, the true import of our Lord's address; and to give, at least, a consistent explication of its most important words, will be our object in this humble essay. A difference in matter and expression between the two records of the same discourse and other collateral matters undoubtedly claim, and shall receive our attention.

The address recognizes two contrasted or correlated characters;—teachers and learners; or preachers and hearers. Its great subject matter is contained in a *precept*; with which is connected an assurance to the teachers or preachers, as in Matthew; and to the baptized, the instructed, the taught, as in Mark. It thus forcibly suggests for discussion three distinct topics: 1. the teachers or preachers, and, as they are the conductors of Christian discipline, their sacred office:—2. the business of this office; the subject matter enjoined, which constitutes the form and substance of the discipline, and the common interest, the connecting tie between the teachers and the taught:—3. the learners or hearers;—the baptized, the instructed, the taught; for whom the discipline is instituted; and whom it was intended to profit. Of each in their order.

1. Of Christian Teachers and their sacred office.

The original word rendered *go*, is in a participial form. This denotes a mission, previously instituted and established, to be in its progress, when our Lord spoke. The words are spoken to the chosen few, whom, out of the many, he had selected for the Apostolate: but they are addressed also to all future orderly and duly appointed teachers: for the assurance to the teachers is, to the end of the world.—We say orderly and duly appointed, to the exclusion of all self assumption of the office: for order and authority are both implied in the imperative *teach*. So Matthias was shortly afterwards numbered with the *Eleven* by an orderly appointment: and although the apostle Paul was appointed in an extraordinary manner; yet he commanded Timothy to ordain *Elders* in every city; and Timothy himself, we are assured, had an orderly appointment to office.—It behoves then, that christian teachers be appointed in an orderly manner by adequate authority.—Such was the early practice of the Church. And surely it consists with reason and common sense, that *appointment to the sacred office should not be directed by ignorance, but proceed from those, who, being already appointed as teachers, could*

best judge of the fitness of others to discharge its primary important functions.

II. Of the business of the sacred office, the object in Discipline.

The business of the sacred office, the objective matter of the precept is stated by Mark in general terms; and without direct and precise allusion to particular means or ends; although, in the nature of things, these are to be implied. In his record of it, there is not a word, purely, to denote faith, baptism or salvation: yet the context "He that believeth, and is baptized, shall be saved," puts it beyond question, that we ought to understand the general words, with reference to faith, baptism and salvation, as *essentially* connected with the efficacious preaching of the gospel. "Preach the gospel to every creature," thus understood, will mean the same as "Teach all nations, baptizing them in the name," &c.—If so, Matthew and Mark are agreed: there is no difference between them to reconcile. Both of them,—the one in general terms—the other more in detail,—record the same precept; and have reference to the same object, means and end. From both records, in their combination, and unity of purpose, it results, that the direct object of the precept, at least when limited to human thought and action in our present state of existence, is the establishing of the kingdom or spiritual reign of Christ, in other words, *the universal prevalence of christian faith and practice, by the use of means appointed to the end.* For the means, not specified by Mark, we have to look in the more circumstantial detail by Matthew.

"Teach all nations" is the sum of the precept as recorded by Matthew. The imperative teach, *matheteusate*, is modified in its active application by the participles baptizing, *baptizontes*, and teaching, *didaskontes*. As this modification and the relation between the subsidiary words and their principal, have been variously understood, we submit with great deference the following,

EXPLICATION OF WORDS.

Matheteusate, teach, is rendered "disciple" by Sharp and Wesley; "convert" by Campbell. These three refer it to the STATE of discipline. But it also implies the thing—discipline itself, and more: nor is it to be rendered into English, as here used, without circumlocution. That kind of complex meaning, combining several contrasted, yet correlated thoughts so frequently expressed in Greek by a single word, seems evidently to belong to it. It must include what is meant by baptizing, be this what it may: it also includes teaching

applied to habit and the exercise of active power, which is the consummation of discipline. Hence we judge, that it may comprehend and signify DISCIPLINE in all its bearings and relations, from the formation of its state to the complete attainment of its end.

Baptizontes, baptizing, relates to colour;—not painted or superficial;—but, incorporated with the body, of which it is a quality: and so signifies, primarily, staining, dyeing; and secondarily, to free what is coloured or to be coloured from impurity. Hence it came to signify washing as equivalent with the last, and preparatory to the first;—next washing generally; and finally, as to objects of sense, any act necessary in these operations, as dipping, immersing. Its root is rendered, by lexicographers, dip, immerse, wash, tinge or tincture, stain, dye, imbue. From its application to objects of sense it was figuratively extended to what is purely intellectual;—to doctrine, learning and acquired sentiment, as to a *secondary* quality, by which mind is as much changed and distinguished as material substances are by colour. That the word is used in scripture with reference to doctrine is clear from Mark i. 4; Luke iii. 3; Acts x. 37; xiii. 24; xix. 4. In the passage under consideration baptizontes must embrace the meaning of the word matheteusate from the commencement of its active application, until it reach that portion of it to which didaskontes applies. But to the efficacious subsistence of discipline as it concerns man, it behoves, that the existence and continuance of its state be ascertained and assured to human observance and in human judgment. Hence the necessity of some exterior act with its circumstances, the object of sense, which shall denote primarily the commencement of the state of discipline, be a pledge of its continuance; and signify or figuratively represent all, that, consequent upon the act, relates to discipline from the commencement of its state to the attainment of its end.—Accordingly baptizontes, consistently with the ordinary rules of language, while it principally imports doctrine, may relate to this exterior act in its whole extent, or denote some part or circumstance of it: but that it here relates to doctrine, principally, is obvious; as the passage states nothing concerning the mode or circumstances of the exterior act; whereas it is explicit as to the objects of knowledge implied in the doctrine.

Onoma, name, seems to have an importance in the passage, that holds out its merit to distinct explication. A generic or collective word, it is wholly the creature of mind, the subject of intellect. But if baptizing meant *staining* or *dyeing* with their preparatories and no more;—or *Washing* as their pre-

paratory ; or *immersing* as the preparatory of washing ; then Onoma, name, must descend from its intellectual eminence to a level with base matter ; and signify water or some liquid colouring, in or by which the washing, purifying or dyeing was to be accomplished. But onoma never signifies a material substance, merely as such. Here it cannot.—The sacred persons *Father, Son* and *Holy Ghost* so restrict it, that no meaning, which excludes the thought of the Holy Trinity, may be assigned to it. This would be more apparent, it is believed, from the structure of the language in the Hebrew copy. Besides the Hebrew word corresponding with onoma, which in the abstract signifies name, mark, signal, in its application to the Divine Being implies the knowledge, which the Divine name communicates. So unto Abraham, unto Isaac, and unto Jacob did the Divine Being reveal himself, as *God Almighty* ; but by his name *JEHOVAH* was he not known unto them. *Exod. vi. 3.* Name denotes the verbal or other symbol of an individual being or thing itself. As it is the common appellative of this class of symbols, each one of which suggests, or is suggested by, its appropriate individual, with all the attributes of the individual as *known*, and remembered, the more general word name may be aptly used to signify restricted knowledge.—That it is so used here, and not as a mere appellative, is indicated by the principal words, which restrict its meaning. They are not themselves proper names ; but general and descriptive of person or relation : for the ordinary proper name of the *Son* is *JESUS CHRIST*. And if in the phrase “Ye have not so learned Christ” the single proper name “Christ” denote, as it manifestly does, the christian doctrine ; then, with unquestionable propriety, will the entire phrase “the name of the Father, and of the Son, and of the Holy Ghost” denote that Divine knowledge intended to be communicated by preaching the Gospel. Understanding the word onoma, name, according to this explication, the consistency of the two records will be fortified, and their means and especially their great and ultimate end more clearly identified. For if he that believeth, and is baptized, shall be saved ; he that is saved, shall inherit eternal life : “And this is life eternal, that they might *know* thee, the only true God and Jesus Christ, whom thou hast sent.”

From the whole it results, in our apprehension, that, in the precept as recorded by Matthew, *matheteusate*, which ordinarily relates to discipline and instruction, refers to a *science* and an *art*, with whatever may be predicated of the appropriate discipline. This is evinced by the two participial words. *Baptizantes*, with its application to what is symbolical in

relation to the discipline, has obviously a direct regard to knowledge,—to Science with reference to the intellectual powers:—*didaskontes*, to *Art* with reference to the active powers.—This may be shewn more clearly.

But here we would pause to remark, that we would be understood as humanly speaking—and not with the authority of doctors in Theology; as confining our views to Christianity merely as it is concerned with the present life; neither presuming to consider its remote consequences; nor daring to approach the immanent acts of Deity, except as clearly revealed. Before proceeding further we would also submit a few truths, uncontroverted we hope, on which and the previous explication, we would predicate, what is to be further offered.

1. The Creator, God is a SPIRIT.

2. Man dust,—(Gen. III. 19.)—Man a living *soul*, (Gen. II. 7;) formed after the IMAGE of his maker, (Gen. I. 27.) Upright, (Eccl. VII. 29.) with numerous intermediate endowments more or less nearly allied to dust or to the divine image.—Hence as a corollary.

Man was formed with understanding, will and active power; the faculties of dominion; was actuated by affections and appetites; and liable to be influenced by the objects of sense in his primitive state—thus combining spirituality and carnality, (so to speak); the former governing, the latter subservient, as he pursued the end of his being—while yet he retained the Divine image.

3. Man fell *from* his original rectitude, by means of an object of sense, exciting appetite and bad affection, through wicked influence.

Hence, The divine image defaced; the governing powers prostrate; spirituality subservient; carnality dominant; and death terminating the dread vista produced by sin.

4. A Covenant of grace, formed by the Divine beneficence to illustrate the Divine Glory in the Salvation of man, is the only foundation* of

5. Man's recovery from the effects of the fall, the great object of the Gospel in regard to him.

6. The Gospel, efficacious, renders *carnal* man, *spiritual*; and produces Faith, Repentance and Obedience, essential requisites in true christianity.

*This is affirmed in perfect consistence with the scripture assertion, "For other foundation can no man lay, than that is laid, which is Jesus Christ."—I. Cor. III. 11.

Repentance, the connecting tie between Faith, from which it emanates, and Obedience, in which it terminates, is a convinced, willing, determined change of mind from bad to good; from sin and error to rectitude and holiness.

7. Faith and Obedience mutually and reciprocally, in their culture sustain, fortify and promote each other: and vice versa, in their neglect.

8. His senses, means in man's fall, are, in admirable wisdom made means in his recovery according to the gospel. "Faith cometh by hearing." "With the heart man believeth." "With the mouth confession is made."

9. It comports with the Divine wisdom, that the Gospel plan of Salvation should be consistent throughout; and that its various parts, means and subordinate ends, should consist with each other and with its ultimate end and with the whole.

10. Man innocent, (as the fact proves) capable of disobedience; therefore, a fortiori, Man guilty and depraved is so; and if so, he is also capable of resisting the divine calls and motives to duty and to the use of the Gospel means appointed for his restoration.

11. The Scriptures regard man in his true and actual state; as an individual, and a member of social polity; as he was and is; as God made him; and he has made himself: and exhibit the Deity in his divine economy, in his language and dealings to and with us, condescending to accommodate himself to our ordinary conceptions, and language and dealings with each other.

12. The most astonishing manifestation of this condescension is the chief mean in the covenant of grace, and to which all others are secondary and subordinate, the great atonement by our blessed Lord, which brings, as it were, its mysterious infinitude within the limit of human comprehension.

13. The Almighty, in the progress of his gracious economy, is himself the true efficient agent; but is pleased to operate his ends by means, and chiefly through human instrumentality; yet always according to the fixed, the determined order of his own appointment.

Adverting to the actual state of man, to his ruin by the fall, to his consequent *ignorance*, depravity and *opposition to God and goodness*, it will appear neither improbable nor unreasonable, but of just consequence, that, in order to become a christian in faith and practice, to profit by the covenant of grace; man must attain a Science and an Art of which he is now naturally destitute. It will not be deemed rash or presumptuous to affirm, what, within the limits we have prescribed to ourselves, seems very clear, that this *Science* and *Art*, with the

means and mode of their attainment, are the objective matters of the precept, as intended and noticed by the comprehensive word *matheteusate*. The means and mode of attainment appertain to discipline. The *science* consists in the knowledge of God in three persons, the Father and the Son and the Holy Ghost; of the relations, which in this view subsist between God and man; and of the duties flowing from this knowledge and these relations. This science with the mode and means of its attainment, is the object of the word *baptizing*. Indeed the sacred name, which denotes in itself knowledge, the most pure, exalted and transcendent, and to man the most important, leads directly to all the other knowledge and consequences embraced by the precept. The *Art* consists in Holy-living; in performing the appropriate duties; in observing all things whatsoever our Saviour has commanded. This Art, with the mode and means of its attainment, is in its practice the object of the word *teaching*. But the Art, in order to be practised, must be taught to and learned by man.—Thus, if we mistake not, *baptizontes*, baptizing, implying all that concerns discipline, will refer chiefly to mere SCIENCE, to the intellectual powers,—to “*What man is to believe concerning God* ;”—*didaskontes*, teaching, to the active powers,—to “*the duties, which God requires of man* :” and the teachers, to whom our Lord’s address is directed, will have scope for the exercise of their sacred office co-extensive with its object and business, namely, what is taught in the scriptures.

Science and art, not intuitive or instinctive, are only to be attained in a course of Discipline. To all discipline we attach the notion of an agent or instructor, a subject or learner, and an object common to both. The agent, as the least interested, is denoted by the word doctor or teacher, manifesting in its structure no affinity with the object; but the subject, to whom it is most important, is denominated a *disciple*. Discipline itself denotes both the object, which is truly its essence, and the mode, the circumstances, the course of proceeding, in and by which the object, the science or art, is imparted or attained. So the christian discipline is used as synonymous with christian doctrine by Puffendorf and other learned men: and in ordinary language we express not only the rule, the order, established for learning, but even the punishments, which relate to it, by the word *discipline*. But when we speak of discipline as rigid or lax, we do not consider either of the preceding notions: we simply intend its state. The subsistence of the mutual relations of agent and subject actually established, gives existence to the state of discipline. The existence of the state will infer, rights, duties and

obligations as attaching to these relations: and the state, to exist must have a commencement, and a continuance of longer or shorter duration. The state and the discipline, in all their circumstances and extent, in conformity with the Divine economy and condescension, will be adapted to man as he is, and to his ordinary conceptions, language and intercourse; as selfish and social; as each of the race is an individual being in the creation of God; and a member of human polity. All these, we say, will affect the christian discipline in its state and entire institution and circumstances. But the state, the institution of discipline, to avail, to exist, must be ascertained and assured to human observance and in human judgment. To beings constituted as man is, and with his faculties, this can only be done through the intervention of the senses.—As neither the matter nor manner availed of to manifest the institution of discipline, as contemplated by the precept, are very clearly stated; and as the discipline itself with all its interests and objects are involved in the covenant of grace, the exterior act with its circumstances, the mode, by which the existence of the state of christian discipline in all its comprehensiveness is manifested, may derive illustration from a consideration of human covenants.

Human covenants are between persons who may *lawfully* stipulate. They require these three things: 1st. That the parties be distinctly ascertained, hence designated by their proper names, &c.—2d. That the stipulations of either side be stated with precision. 3d. Some notorious act or special solemnity to denote the execution of the covenant, that is to say, its existence in binding force.—This can be done with facility and accuracy by writing, and then the complete assent of the parties, the execution, may be denoted by signing, sealing and delivery or other equivalent solemnity. If writing be dispensed with, a sufficient number of persons must be had to witness the transaction and bear it in remembrance. The parties, (that proof of their personal identity should not be afterwards wanting,) would be ascertained by having their proper names *audibly* announced, while, in connection, their respective stipulations, stated with precision, were promulgated, in the presence and hearing of the witnesses. The assent of the parties, the completion of the covenant, its existence in binding force would be testified by some solemn act, the object of sense, and subjected to the notice of the witnesses, as a symbol or token equivalent with the sign and seal of the written covenant. Analogous to this is our ordinary mode of instituting the state of marriage—a state in which the most solemn and sacred of human covenants are implied.—These

covenants indeed are not stated in detail at the time of marriage; nor is this necessary: for as soon as the state subsists, the rights and duties prescribed by the general laws and customs attach to the parties.

Somewhat after this manner should be the mode of instituting the state of Christian Discipline. It implies also a covenant of discipleship, or an Indenture of apprenticeship founded on the covenant of grace. But its stipulations proceed from the Deity alone.—As he is true and faithful, immutable and ever enduring, so are the stipulations as proposed, fixed, immutable and sure, requiring, on the part of the Divine proposer, no solemnity, no sanction beyond the already and previously announced declaration of his will. The covenant prepared in all its parts is proposed to man merely for acceptance. On acceptance, on entrance into the state of christian discipline, the privileges and duties of this state as stipulated by the covenant of grace attach to the disciple.—Hence, what is required in ordinary human covenants will have to be observed only as to the part of the disciple to be admitted, and so far as the human faculties, the administrator and witnesses, may be concerned. And as the individual does not enter, but is admitted; and as the Divine party is not sensibly present, it behoves, that an authorized teacher, to whom the precept is addressed and the office confided, the human instrument to this end appointed, should, administering on behalf of the Divine party, conduct the whole transaction.

Considering, after our explication, that the word baptizing, (which as to intellect means instructing) with reference to sense is used to signify washing, of which water is a principal mean, it would be suggested, that washing with water forms a fit symbol to denote the commencement and institution of the state of discipline. Hence from the words of the precept rationally apprehended and applied, without recurrence to aught else, we may fairly deduce the following as the generally to be observed,

MODE OF ADMINISTERING BAPTISM:

The Administrator, an authorized teacher, as an agent or Notary Public, on behalf of the Divine party, in the presence and hearing of a sufficient number of competent witnesses, openly and publicly, announcing the name of the party to be admitted a Disciple then present and addressed, says “I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost” as the promulgation of the covenant engagements; while at the same time he uses the water in an act of washing as equivalent with the sign and seal of the written covenant.

This general mode may be varied, if the substance be not impaired, when particular cases render such variance fit.—The place of Baptism ought to be public and noted; the witnesses themselves disciples and as numerous as possible: for the transaction concerns the entire christian church. Hence the suitableness of adhibiting this sacred ordinance in the churches of divine worship, during its public exercises—in the public assemblies—the colleges of the disciples.

The words promulgated, furnished by the precept, concisely state the substance of the discipline, define the covenant engagements, and denote the disciple's part, and how far he is bound.

The external act with its matter, the washing and the water, are suitable and impressive symbols,—the latter of the blood of sprinkling, the cleanser from all sin,—the former of the purification from the pollution induced by sin, the purification that necessarily precedes and is preparatory to the new moral colouring, to the spiritual tincture superinduced by means of the christian discipline. This symbol will be a suitable sign and seal to confirm what is actually then transacted, to denote the commencement and existence of the state of discipline.—It will, also, taken for the entire act, aptly signify what is consequent upon it; all that is comprehended by the discipline; all that is understood by the words promulgated. The whole holds out and signifies, that the disciple is bound (in a faithful reliance on what is assured by the divine party) to attain the science and art already alluded to in a due course of discipline; that is to say, to learn, believe, and practice, what the scriptures teach as doctrine and as duty: and to this end make use of the appointed means. Learn, do, and use the means, is the sum of his manifest obligations.—Our notion will be well conveyed by the definition of this holy ordinance in the Assembly's shorter Catechism, with some transposition of the words, thus, 'Baptism in the name of the Father, and of the Son and of the Holy Ghost is a sacrament, wherein the washing with water doth signify and seal our ingrafting into Christ, our partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.'

We presume not to decide in what mode the water should be applied; as we do not find it clearly settled in the precept, or in any other portion of scripture. It is not stated whether the seal, so to speak, should be an impress upon wax, wafer or other substance; or whether a scrawl, as with us in Virginia, may not suffice. Therefore, although in perfecting a covenant, a sign and seal, or what is equivalent, cannot well be dispensed with, it may suffice for the purpose intended, to

retain the analogy between the sign and what is signified.—We then stop not to enquire, whether the disciple should go to the water, or the water be brought to the disciple: or whether the exterior act will be best performed by *immersion* with reference to *personal* purification; or by applying the water to some convenient and exposed part of the body taken for and representing the whole (as in John XIII. 9, 10.)—either by pouring, as typical of the outpouring of the Holy Spirit, the true purifying agent; or by sprinkling as a two-fold type of the mean and end; 1st. of the blood of the covenant, the blood of sprinkling, the blood of Jesus Christ, which cleanseth us from all sin, the mean; 2d. the purification of the interior man, the end.

In making a selection of mode, common sense would direct to that, which, most comprehensive and significant, should be most convenient. If immersion be the mode, the subject must go to the water;—if not, the water may be brought or gone to. Peter's expression, "Who shall forbid water," indicates an order to fetch it: otherwise he would say "who shall forbid these, &c." If water, the type, *was brought*; as the prototype, the Holy Spirit *came*, to the subjects of Baptism, the mode by immersion must be excluded.

In fine, the shell is as necessary as the kernel to form the entire nut; but who would look for nutriment in the shell alone or at all? Equally idle will it be to make the mere symbol the all-important object. If there be no recognition of the bread of life, of a direct tendency to promote piety and devotion and holy habits, to communicate and confirm divine truth and corresponding practice, in the positive institutions and other sacred means of the gospel as conceived of;—these institutions and means are not only misconceived and misunderstood, not only vain and to no good purpose; but grossly and carnally abused and perverted. How can they in such case prove a savour of life unto life?—In what is of divine appointment, there is, there must be a homogeneous affinity between the means and ends; between the positive institution and what it is to accomplish; that is to say, there must be a relative suitableness and fitness of the one to the other. Yet the end must ever be preferred to the means. For the sake of the end have the means existence. The means, bounded by time, may be limited by a very small portion of it. The end is eternal.

[TO BE CONTINUED.]

REMARKS.

The Editor has understood, from the communications of several highly respected friends, that many readers of the Magazine have expressed disappointment respecting this department of our work. It is certainly our wish that all subscribers should be pleased, and edified. This last word indeed expresses our principal object. We know too that to read of the triumphs of our Redeemer's kingdom, to hear of the progress of vital piety in the world, affords at once a pure pleasure, and a powerful stimulus to the disciples of our Lord. Accordingly we have made arrangements by which all the most valuable periodical publications in England and the United States are brought to us, with as much regularity as the nature of the case will admit. And we could easily, by making use of the scissors alone, fill two such Magazines as ours, with religious intelligence. But then the question is, considering all circumstances, would this be best? This subject has been much considered by us, and our conduct has been regulated by a general view of the state of the community in which the Magazine circulates. We are persuaded that we shall subserve the best interests of the country if by means of our work we can rouse the understandings, and call forth the exertions of educated and ingenious men. By tasking themselves to write as well as they can, they will keep up their own literary spirit, and infuse a similar spirit into their readers; they will promote their own improvement, and the improvement of their countrymen; they will enjoy and communicate better pleasures than the spirit of speculation, and sordid love of gain afford. Besides, there is a connection between intellectual and moral improvement which ought not to be overlooked; but on which we cannot now dwell. We mention it here, only for the sake of giving a direction to the thoughts of our readers, while they are considering our reasons for filling the Magazine chiefly with original essays.

But there are other things which have had a bearing on our determina-

tion. A great deal of that which goes out to the world as *religious intelligence* is of no use whatever, and is read with just the same sort of unprofitable curiosity with which one reads the scraps of news in the public papers. For instance, an anniversary of a missionary society is celebrated; and the account is eked out by a particular detail of those who read prayers, those who preached, and those who prayed after sermon at eight or ten different places of public worship—An ordination is published; and we must be told who made the introductory prayer, who preached, who prayed again, who presided, who gave the right hand of fellowship, who delivered the charge to the new pastor, who to the people, &c. &c. What useful information do all these details afford?

But again, many of the articles published in our religious newspapers are the productions of illiterate persons newly converted; persons, whose zeal far outstrips their knowledge; many, are the effusions of the heart made to intimate friends; many, the production of persons whose wishes to do good show the interminglings of a desire that their names may appear in print; many, are statements of *exercises* and *experiences*, in which the workings of natural sympathy, and the effects of peculiar notions are mixed with the views and feelings produced by religious truth. Now all this going to the public, and that public not intimately acquainted with religious doctrine, is calculated to do much harm as well as much good. The effect is likely to be much the same with that produced by the ministrations of untaught, unaccredited teachers of the gospel. Zeal may be increased, but knowledge will not be promoted. A habit of reading will be formed, which will give no exercise to the understanding; the taste will be so depraved as to require the constant stimulus of *religious news*, to afford pleasure.—The study of the old standard authors, such as Witherspoon, Doddridge, and Davies, will give place; and Bible-knowledge will vanish from

among the generality of christians. The Editor thinks that he sees the beginning of these evils; and apprehends that the reading even of some ministers of the gospel is too much confined to religious newspapers. It is under these views, that he has made this part of his work so meagre and barren. All the temptations of ease and self-indulgence (and in his laborious situation they are neither few nor small) urged him to use the materials furnished in great abundance to his hand. But his honest convictions have deterred him from this course. And he has really found this department of the Magazine, more laborious and difficult than any other. He knew well what would please the taste of many of his readers; but doubted whether it was his duty to pursue the course which both love of ease and popularity pointed out. The great end of religious intelligence is to animate the friends of religion, and excite them to the

utmost energy of exertion in extending the influences of vital piety. But knowledge, as well as zeal, is necessary to qualify men for this service. It is highly important then that a newspaper devoted to the cause of religion should not merely detail facts, and *experiences*; but afford just views of divine truth, and excite men to search for it as they do for hidden treasures.

With these views, the Editor, hurried as he is from month to month, has been afraid to undertake what seems to him the best method of conducting this part of his work; and indeed is ready to acknowledge his incompetency to the task. At the same time, however, he hopes by the increase of assistance, and the benefits of experience not only better to satisfy his own wishes and those of the public in this respect; but to make many other improvements in all the departments of this journal.

DOMESTIC INTELLIGENCE.

The Presbytery of Hanover met at Lynchburg on Tuesday the eighth of this month. Besides the ordinary business of the meeting, five young men were licensed to preach as *probationers* for the ministry of the gospel.

It may be worth while to state here, for the information of those who are not acquainted with Presbyterian institutions, that according to the constitution of that Church, a young man, after having gone thro' a course of College studies, must pursue the study of Divinity two years under the direction of some approved theologian, and under the care of Presbytery. During this period he appears four times before the Presbytery, for the purpose of undergoing examination, and sustaining such trials as it may be thought proper to impose. If approved, he is licensed to preach, that is, authorized to go forth, and proclaim the glad tidings of salvation to the people. If any people, who choose to hear him preach, so approve of his public ministrations as to elect him to be their

pastor, he is then *ordained*. And not before, is he fully invested with the ministerial office. Previously, he is technically called a *probationer* or *licentiate*.

During the sessions of the Presbytery in Lynchburg, the Baptist and Methodist brethren with a liberality of spirit which does them honour, gave up their churches to the Presbyterians. The three houses of worship in that flourishing town, were well filled with most decent, attentive, and serious worshippers. The order, harmony, and brotherly love which prevailed, made the season delightful; and the strangers who were assembled from various parts of the country on that occasion, left Lynchburg with feelings of regret, mingled with respect for its citizens, and best wishes for their temporal and everlasting welfare.

The Presbytery of Winchester held its semi-annual meeting in Winchester at the same time. On this occasion one candidate was licensed. We are informed that this meeting

also was in the highest degree pleasant; and it is hoped profitable to the crowds that attended. The worthy brethren of the Lutheran Church, opened their place of worship to the members of the Presbytery.

The Presbytery of Lexington held its autumnal meeting in the town of Lexington. At this meeting no *candidate* for the ministry was brought forward; but the Presbytery ordained Mr. — Ruffner, one of their licentiates. This gentleman has been preaching for some time in the county of Kenhawa; and, we understand, has been made a blessing indeed to that people.

On the 15th, the Synod of Virginia met in the town of Staunton. As nothing more than ordinary business was brought before that venerable body, we do not suppose that a detail of its proceedings would afford interest.

The free conversation on the state of religion within the bounds of the Synod presented no very remarkable facts. Religious feeling throughout the state is languid. No instances of revival were mentioned. In the opinion of many judicious ministers, the *spirit of speculation* greatly retards the progress of religion. Other desires in a great degree seem to be borne down by the desire to grow rich. Some cheering intelligence, however, was reported. The cause of domestic missions gains ground. Bible Societies, Tract Societies, Missionary Associations, and Sabbath Schools are encreasing. Mr. Chester, a missionary employed by the society in Fredericksburg, in a tour of three months in the counties of Albemarle, Orange, Madison, Culpeper, &c. succeeding in organizing twenty Sabbath schools, to which there appertain nearly thirteen hundred scholars.

The call for missionaries from our destitute countrymen is becoming louder every day. Many fields are whitening for the harvest—Yet the labourers are very few. "Send us missionaries" is the incessant and importunate cry. But the call can in very few instances be answered.—

How much then does it become all who love the cause of God, to put forth all their strength, and to task all their resources for raising and supporting missionaries!

It is due to the liberality of the Methodists in Staunton to mention that they invited the members of Synod to preach in their church. And it is pleasing to state that the people of that place and its vicinity, by day and by night, flocked with eager haste to the churches, and with solemn attention, heard the messages of salvation. In the mean time every family seemed to be inspired with the spirit of Manson the old disciple, or Gaius, who in ancient times entertained the brethren.

It is due to ourselves, however, to remark that these statements are not made for the sake of compliment. But for the purpose of observing that the kindly feelings called forth, and the friendships formed during these meetings of the church, bind together the different parts of our state by a golden chain, not to be broken. Local feelings, and varying interests, produce jealousy and discord. The influence of religion happily counteracts these evils. After attending our Synods and Presbyteries for a few times at Norfolk, Petersburg, Richmond, Fredericksburg, Lynchburg, Staunton and Lexington, we associate with the very names of those places, the ideas of unbounded hospitality, of friendly intercourse, of brotherly love, and all the tender and lofty sentiments produced by Christianity; and we cannot think of the people, without praying for the best blessings of providence and grace on their behalf.

The Governor of Pennsylvania has recommended to all Christian denominations within the commonwealth to observe Thursday the 19th of November, as a day of thanksgiving and prayer. The proclamation recommends to the people "that they abstain, as far as practicable, on that day, from their avocations and assemble at their respective places of public worship, and unite in devout Thankfulness to the Author of every good and perfect gift, for the

blessings of peace; the general prevalence of health; the exemption from famine and pestilence; the fruitful seasons; the religious and civil privileges that we enjoy; and above all, for the cheering messages of grace and salvation by the Redeemer: And that they implore, through his merits, that we may be cleansed from the defilement of sin, "the reproach of any people;" and be united to Him by true and living Faith, and clothed with "that righteousness which exalteth a nation;" that the enjoyment of our spiritual and temporal blessings may be continued, with a due sense of our obligations to, and humble dependence on, the Divine source from which they flow." An example well worthy of imitation!

The Baptist Board of Foreign Missions have lately concluded their session in New-York. The object of their deliberations has been the establishment of a Theological Semina-

ry on a large scale. They are calling in the aid of their churches generally throughout the union, and have appointed several ministers to travel through the States, and obtain subscriptions and collections. The institution will go into partial operation the approaching fall and winter. In April next it is expected that it will be fully organized.

[*Evan. Guar.*]

A new Presbyterian Theological Seminary is about to be established in the county of Cayuga, N. York.

The treasurer of the American Bible Society acknowledges the receipt of \$2726.51 in the month of September last.

The Female Auxiliary Bible Society of Richmond, held its first annual meeting on the 29th. An appropriate discourse was delivered by bishop Moore. The receipts of the Society during the year were something above \$300. The whole of which sum was thrown into the funds of the Bible Society of Virginia.

FOREIGN INTELLIGENCE.

FRANCE.

It is stated in the public newspapers, that one of the deacons of the Protestant Church at Bourdeaux has been condemned by the tribunal of the Correctional police to pay a fine for not decorating the front of his house with tapestry while the *Host* was carried by. If this be true, it appears that the Catholic spirit of persecution is yet alive.

[*Lon. Evang. Magazine.*]

We have lately received from London a large pamphlet containing an account of the persecutions endured by the Protestants in France, since the restoration of the Bourbons.— There is no doubt but that they have been cruelly treated, and have suffered grievously. It is a wonderful inconsistency in man that he can profess a religion that breathes love in all its parts, and at the same time can possess the spirit of a demon. We turn from this odious subject to one truly gratifying.

BAVARIA.

The new Constitution of this kingdom secures to the people, complete liberty of conscience, scrupulously distinguishing between what belongs to the church, and what to the state; allows liberty of opinion; and recognizes the equal right of all native subjects to every rank in the public service, and to all the distinctions due to merit.

OTAHEITE.

Our readers have already learned that in this and the neighbouring islands, the people in general have renounced idolatry, have destroyed their gods, and acknowledged Jehovah as their Lord. The missionaries have succeeded in giving to them a written language, have established a printing press among them, taught the people to read; and, as a reward of their labours, can now look round and see multitudes reading, in their own tongue, the wonderful works of

God. An ardent desire prevails among them, with the use of all the means in their power to increase their knowledge. Some of them can repeat their books (containing upwards of 100 pages) by memory from beginning to end. There are about 67 places of worship at Taheite (as this word is now usually spelled) and 20 at Eimeo, besides those that are building. Their regular attendance on all the means of grace would put many congregations in our country to the blush; and it would cause the hearts of many ministers to rejoice, were their hearers as punctual at their places in the house of God, as these poor Islanders.

SOUTH AFRICA.

The missionary cause goes on prosperously in this land. Hottentots, Bushmen, Namaquas, lately the most degraded of the human race, continue to flock to the Redeemer's standard. In the London Evangelical Magazine a particular account is given of the god worshipped by the heathenish Hottentots. It is an insect very common in this, and other warm countries. It is of a genus belonging to the order Hemiptera. Linnaeus gives it the name *Mantis Oratoria*. The French call it *Le Prie Dieu*. We have heard it vulgarly called *the wild horse*; and have often, when children, amused ourselves with its singular appearance, and motions, when raising up its long body, (or *horax* rather) and looking about with its

loose unsteady head. It is a fact that this insect is an object of worship, and is regarded with the most superstitious devotion! What shall we think then of those who take no interest in the missionary cause?

JEWES.

The society for the conversion of the descendents of Abraham are pursuing their object with the most laudable zeal; and with increasing hopes of success. The civil and political condition of that much persecuted people is meliorating; and we rejoice to learn that as kindness is shown to them, they become accessible to the Christian minister. Multitudes of them are diffused through Germany, Poland and Russia. Two missionaries who are now visiting them, send back the most favourable accounts.—

While preparing this article we have learned, with very great pleasure, that the American Board of Foreign Missions has resolved to establish a mission at Jerusalem. We rejoice that this measure originated in America. The Jews are finally to be restored—This work is to be done by a great maritime people. America was the first nation to acknowledge the dispersed Israelites as citizens and brethren. We hope that she is to be the glorious instrument in consummating that work which may be regarded now as "the desire of nations."

EXTRACT FROM A MISSIONARY JOURNAL.

On the day of we arrived at * * *. An appointment was made to preach in the courthouse at the lighting of candles.—At the hour appointed, the house was crowded, in so much that it was found difficult to press into it. The audience manifested by their countenances and deportment, that the business in which they were engaging was new to them: A hymn was sung by my colleague and myself, one singing tenor and the other bass. The people stared with astonishment. After the customary

exercises, a discourse was delivered, on Heb. ii. 3. *How shall we escape if we neglect so great salvation?* From the accounts, which had been received, of the ignorance and vice of the people of this village, little hope was entertained, that preaching here would be productive of any good. We however received the pleasing intelligence, on the ensuing morning, that the voice, apparently of a female, had been heard, before the dawn of day, in a retired spot, bewailing her sinfulness, acknowledging her former

neglect of the great salvation which she had heard described; and praying, with much importunity that, if it was not too late, she might obtain salvation through Jesus Christ. It is hoped that her prayer was heard and answered; but the writer of this extract has received no further information respecting her. The occurrence was very beneficial to him then, as it cheered him in a gloomy hour, and led to a determination to be instant, in season and out of season in the prosecution of his missionary labours. Especially when providentially called to dispense the word of life in places where Satan appeared to have his seat, he seldom failed to recollect what had happened at * * * or to derive from the recollection a fresh stimulus to zeal in the cause of his master.

Should he meet with this unknown individual, at the feet of Jesus in his kingdom, and there learn that by his instrumentality, the Lord had opened her heart to attend to his gospel, it will be a rich reward for all the labour spent as a missionary for two years, or as a settled pastor for twenty.

By the silent but powerful operations of the Spirit of God the most

salutary effects are, we hope, not unfrequently, produced on the minds of those who hear the word preached, when such an event is not even conjectured by the preacher, or thought of by many of his audience. In a soil apparently the most barren, and the most incapable of amendment by cultivation, the heavenly seed has often taken deep root; it has sprung up and yielded an increase of a *hundred fold*. In the morning therefore let the *husbandman* sow his seed, in the evening let him not withhold his hand; when the harvest comes he will reap the fruit of his toils.

If there is reason to hope that there are numbers of the human family, who by the influence of one gospel-sermon, have been savingly converted, what account will they, who have heard the same discourse or perhaps a hundred other discourses as well calculated to impress the heart, be capable of rendering to him who will call them to answer for the abuse of gospel privileges? Such would certainly find it beneficial, frequently to anticipate the transactions of that important period when the gospel shall be found to be a savour of death unto death to those who shall have abused it.

Extract from the Speech of the Rev. Dr. Henderson at the 14th Anniversary of the British and Foreign Bible Society

[We make this extract not only on account of the interesting intelligence which it affords; but also because it gives a very pleasing view of society in a remote and insulated portion of our world. The condition of Iceland is really remarkable. There is not a school for the tuition of children in the island; yet scarcely a boy or girl is to be found who has reached the age of nine or ten years, that is not able to read and write with facility. This is a rare and edifying instance of domestic instruction. The Icelanders are a christian people; and here is striking evidence of the influence of Christianity in promoting general intellectual as well as moral improvement.]

"It is, I doubt not, my lord, fresh in the memory of many now present, that in the year 1814, I proceeded, at the request of the committee of

this Society, to the distant Island of Iceland, for the purpose of distributing your bounty among its worthy, but necessitous inhabitants. We had been accustomed to hear of the early and successful application of the Icelanders to the study of literature, and of the asylum which their Island afforded to the sciences, at a period when the darkest gloom covered the rest of the European horizon. And it is a fact which forms a perfect anomaly in the history of our species, that in spite of all the physical evils with which they have been visited, the Icelanders are still attached to learning, and may at present boast of a strength and acuteness of intellect, and a stock of general knowledge, superior to what we meet with among people of similar circumstances in any other part of the civilized world. And this, my lord, must appear the

more surprising, when we reflect, that there does not exist a single school for children in that Island. But though there is not a school for the tuition of youth, yet it is a remarkable fact, that there is scarcely to be found a boy, or a girl, who has reached the age of nine or ten years, that cannot read and write with facility. I mention this, my lord, to show how well the Icelanders were qualified for making a due and proper application of that gift which was conferred on them by your bounty. During the winter which I was obliged to spend among them, I found that those copies of the scriptures, which had been brought into circulation, were perused every evening, in the family circle. Passages of the Old Testament were read by some good reader in the family, while they were engaged at work; and after the occupations of the evening were bro't to a close, the sacred volume was then employed at their family devotions.

"The spirit of joy and gratitude displayed by the Icelanders, on receiving copies of the word of God, I have also had repeated opportunities of witnessing in other countries of the north of Europe: and if it were necessary to add any thing to the interesting details, that have been laid before you this day, relative to Denmark and Sweden, I would simply advert to one circumstance, which is, the celebration of the Third Anniversary of the Reformation by Luther. This event appears to have called the attention of thousands, and tens of thousands, in the Lutheran Church, to the importance of the holy scriptures; and I may mention one fact, which I doubt not, will prove gratifying to your lordship, and this company, that by order of the Swedish government, a collection was made, on the day of Jubilee in every church throughout that kingdom, for the purchase and distribution of bibles among the poorer part of the population.

"It is no less remarkable, my Lord, than gratifying to be able to assert, that from this favoured spot, where we are now assembled, to the capital of the Russian dominions, all

wish well to the British and Foreign Bible Society. That whole extent of country constitutes Bible Society ground. It is impossible for any friend of the Bible Society, to proceed to Petersburg, either by the northern route through Sweden, or the southern shores of the Baltic, without meeting with a Bible Society, an Auxiliary Society, a Branch Society, or a Bible Association, in every town of any note through which he passes. And on his arrival in the Metropolis of that vast Empire, what a spectacle is presented to his view, by the committee of the Russian Bible Society! He there beholds a number of individuals of the most distinguished rank in the empire, combining their talents and energies for the furtherance of that great object, to promote which we are this day assembled. That Society, which was first established through your encouragement, and your aid, I am happy to say, from what I saw myself, is going on from strength to strength. The most potent Auxiliary Societies have been formed in the central towns of the different governments, of which, few claim greater attention than that formed at Tobolsk, in the very heart of Siberia, a portion, of the globe which was once thought to be impenetrable to the scriptures; yet, in the very centre of that most interminable wilderness, has the 'Rose of Sharon' been planted with every prospect of prolific effect.

[Here Dr. Henderson proceeded to give a circumstantial account of a strong impression made on two Tartar Noblemen, by reading the Gospel of St. Matthew in the Calmuck dialect.]

"My Lord, it also appears, that the Spirit of God is paving the way for the introduction of our exertions into Mahometan countries. A young man lately visited Orenburg, where he received a copy of the Tartar New Testament, which, there has been reason to hope, has been blessed to his conversion. He and his parent had paid a visit to the Tomb of the Prophet, and afterwards retired into Egypt, where his father

died at the advanced age of 105 years. Perceiving death approach, he called his son to him, and said, 'Son, if thou wilt be happy, follow my advice: there is one book, and one book alone, which contains the only directions for the attainment of true felicity, that book is the New Testament.' The copy of the New Testament, which had been put into his hands, is one of those printed at the expense of the British and Foreign Bible Society.

"I cannot sit down my Lord, without assuring you and the meeting, of the sincere pleasure, it gives, me, to witness the growing interest that is excited on behalf of the great object of this Institution; and I do this the rather, because I am soon to proceed to foreign countries, to report what is doing in my native Island, in furtherance of this great cause; and when, my Lord, in the course of a short period, I shall have arrived at the place of destination, in Astra-

chan; or when I am crossing the vast steppes of independent Tartary, in order to carry to distant nations, the fruits of your benevolent exertions, with what feelings of gratitude and delight, shall I not then be able to look back to this happy day! And especially, if with this idea I shall be enabled to combine another, that the prayers of the friends of the Bible Society are ascending to heaven in behalf of its agents, who are employed in foreign parts, that the Great Head of the church would endow them with wisdom and prudence, with zeal, fortitude, and perseverance: enabling them to go forward in their exertions for ushering in that happy, that glorious period, the dawn of which, we trust, we have already beheld; when the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days."

LITERARY INTELLIGENCE.

Lately published, *Dwight's Theology*, Vols. II. & III.

A Tour on the Continent, by the Rev. Thomas Raffles—Author of the life of Spencer. This is a very pleasing little volume.

New Tales of my Landlord. This in regard to *moral effect* is the very best production of the author; in other respects it is fully equal to any of the others.

Considerations on the principal events of the French Revolution. By Madam

De Stael. The Critics commend this work very highly, We have not yet gone beyond the title page.

Memoirs of Rev. Andrew Fuller.—He was a great and good man.

Rhododaphne, a Poem. This is ascribed to the pen of a Virginian. We hope that there is no mistake in this. It is a credit to the poetical genius of the state.

A new Poem entitled "The Backwoodsman" by Mr. Paulding, is daily expected from the press.

For the *Virginia Literary and Evangelical Magazine*.

MR. EDITOR,

The following short Obituary notice is offered for insertion. Mrs. BETSY ROSS, originally Miss Betsy Miller, was born in Greenbrier county, 1790. Her youth was principally spent in the neighbourhood of Lexington, Rockbridge County; where she received the best education the Female Academy of that place was calculated to give. She was very agreeable in person and manners, and of a remarkably amiable disposition. The date of her first religious impressions is not precisely known. Her mind appeared to be drawn, oc-

asionally, to the contemplation of serious subjects for some time previous to her marriage, which took place in the year 1810, with Mr. Randolph Ross, now a merchant in Lexington. It was, however, during the four last years of her life, that her religious character was principally displayed. It is not known that any thing out of the usual course attended her first religious impressions. Her views of divine truth were altogether of an evangelical cast; and her first resolution of assuming a religious character, was accompanied

by a resolution to renounce entirely the fashionable amusements of the world. She was led to this decision solely by the operations of her own mind, as she was at this time unconnected with any religious society, and not under the influence of any professor of religion of any denomination. Her firm belief was, that those amusements were of a tendency to harden and dissipate the mind, and that they were in themselves unworthy the attention of an immortal being. Two years before her death she was attacked by the complaint to which she at last fell a victim. She soon discovered that the disorder would be fatal; and from that time, during the remainder of her life, she was in constant apprehension of the great change. All her reliance as to a preparation for death, was on the merits of our Saviour, and the promises of the gospel. She viewed the approach of her last enemy with general composure, though sometimes she felt that anxiety which belongs to the weakness of our nature. As she advanced towards the close of life, her faith increased; her confidence in the mercy of God, through Christ, was more unwavering; and her last moments were truly triumphant.—When in the agonies of death, the last words she spoke, and spoke with the last breath she ever drew, were, "*I am happy! I am happy!*" She died on December 24th, 1817.

OBITUARY.

It is with the deepest sorrow that we have to announce the death of the Rev. SAMUEL BROWN. He was for a number of years Pastor of the Church of New-Providence, in the county of Rockbridge. As a friend, a neighbour, a master, a father, a husband, and a pastor, Mr. Brown was exemplary. Few men in Virginia possess a more penetrating mind than his.—Not many preachers were more admired. No pastor was more venerated or loved. He had officiated on a Sacramental occasion, on Saturday, Sabbath and the following Monday, with more than usual ability.—He was actively engaged on Tuesday following in preparing to attend the late meeting of Synod. On that day (13th October) he ate a heartier dinner than usual—And in less than two hours he was a corpse! His disease is said to have been that which physicians call *Angina Pectoris*. We hope that some friend of the deceased will furnish a memoir of his life. We lament his death as a loss to his family, his congregation, the church, the public,—to all but himself. He is gone to his reward. Reader! although not prepared, as he was; thou mayest die with as little warning. Behold! now is the accepted time; now is the day of Salvation.

The Synod of Virginia unanimously requested the Rev'd. Conrad Speece to preach a sermon at New-Providence, on this mournful occasion, which we hope to see in print.